NS22 Tübatulabal NS22

T Yokuts NS29

524 Play began with right-hand man on one row, who
525 held stick in hands behind back; his 3 partners had no sticks, "just sang" (SM). False call on part of guesser, the left-hand man on opposite side, made by pointing from one to other side of person holding stick, at same time watching individual closely; true call made by clapping and pointing with hand. At true call player with stick opened hands, held them in front of him; if guesser had missed, his side forfeited counter and same side again hid stick, but if guess correct counter (?) and stick given up to guessers and right-hand man on winning side hid stick. When he lost, player next to end man on opposite side hid stick, which passed to each man in turn. Men who were watching stakes joined in singing for one or other side; often wives of players sang for husbands' side also. Each side played for counters until pile exhausted, then 2 sides
T played until one had won all counters; winners
Y then took stakes and game started afresh.

524 Fingermark game (ša·hil) played by Yokuts at
525 Tejon, but not by Tübatulabal, described by SM. This game played by men only, with 2 sides of 4 players each. Each side held basketry sifter (wa·t); 2 men, one on each side, held sifters in front of their right hands and with 3 middle fingers of right hand they simultaneously made one of 6 combinations of marks (fig. 12) on ground in front of them, behind the trays; then

Fig. 12. Combination of marks for fingermark game. Solid lines, marks always made; broken lines, optional marks.

simultaneously they held up trays and showed what marks they had made. If guessing side failed to duplicate opponents' marks latter side took money (counters?). When player tired of making marks he
T passed tray on to his left-hand neighbor.

524 No guessing of hidden fingers (Kroeber, Handbook, 540).

Women's basket dice game (wi·ša·išt) played by 8 women with large flat tray and 8 (SM), 6 (FP), dice (wi·ša·išt) consisting of half walnut shell filled with greasewood pitch in which were set varying number of bits of white shell (Kroeber, Handbook, 598, fig. 54; Culin, 168, fig. 208). Betting was on number thrown face up; if all blanks thrown, turn passed to next player. No songs accompanied this game.

Women's stick game (kuča·ništ) played on ground; 8 (SM), 6 (FP), small pieces cane colored
T red on one side thrown; no songs.

526 Hoop-and-pole game (howi·l) played with buck-
● skin-wrapped hoop (tu·gu·lišt), 15 in. in diameter with hole in center 4 in. in diameter. Poles

[p. 48(a)]

526 (hali·wišt) made from willow, 6 ft. long, pointed on one end. Two lines of willow brush piled up [525] about 20 ft. apart; 2 players, men and onlookers placed bets with third man before game commenced. Women never played; "it was too hard a game for women" (SM). One player started hoop rolling toward opposite brush fence, then both players shot at hoop with poles; if one man slid pole through rolling hoop he won and new game started immediately; if hoop came to rest with pole touching top or side of it, this counted a point for owner of pole; 6 points made game. Very popular game, played "every day" (SM).

524 Shooting game (po·žil) played with small marks (po'ozišt) made of pieces of tule well wrapped in bit of buckskin described by MM (Voegelin, 1935 b, 225).

526 Men's shinny game (pa·wa·šil) played with
525 single oak shinny stick (pa·wa·šišt), curved at lower end, and oak ball (homoyišt); goal posts (mu·giništ) for each end of field consisted of 2 posts set 10 ft. apart, with nothing strung between them; distance between 2 sets of posts about 600 ft. Each team composed of 5 men; no umpire; 2 men on each team guarded their team's goal posts; when one team succeeded in getting ball through opposing team's goal, game ended; stakes collected and divided between members of winning team; in reply to my question whether bets wagered on this game, ES replied with fine scorn, "Certainly they bet; they wouldn't run on a hot day for nothing!" Shinny contests often intertribal affairs, held between Kawaiisu-Tejon Yokuts at Tejon; Kawaiisu-Chumash in Kawaiisu territory; Tübatulabal-Chumash at Tejon, etc.

524 No information obtainable on racket game, noted for Yokuts (Culin, 595). Descriptions of several games played by boys 35 yrs. ago given by MM (Voegelin, 1935 b, 225).

Toys.- Acorn tops (pu·lu·'iništ), made from maul-oak acorns, used by boys; same as top figured by Kroeber (Handbook, 449, fig. 41a), except that Tübatulabal top was spun on pointed stick which protruded from bottom as well as top of acorn; upper end of stick twirled between hands and then pushed forward to spin on ground (SM).

Dolls and animal figurines made from red clay by children (Voegelin, 1935 b, 227); boys played with small bows and arrows, bull-roarer (see section on Musical Instruments).

538 Telling of myths.- Occasions for telling myths (tI'Tbinuga'adwal) in winter often of social nature; persons gathered after supper at house of old man or woman who had reputation for narrating stories well; when it grew dark old person, who owned certain myths, would tell these until about midnight; after this his auditors slept until morning star appeared in sky, when they were roused by old people and told to go outside and jump in pool of icy water once (SM); 3 times (MM);

788 nights; Elemgil supplied all the food for the
765 people and hired girls to cook; his relations
173 and friends helped him; they brought food, piñons, rabbits, seeds, anything. None of the visitors brought food; they were there to eat.

"At night 2 male dancers (muluwin) dressed in
788 feather skirts and feather headdresses, danced;
765 they just lifted one foot in front of the other,
173 and went around the fire inside the enclosure,
535 slowly. Four old men (iyanibupïl) sang for them and rattled split-stick rattles. Some women would dance too, apart, not holding hands. The dancers held the dead person's clothes in their hands, and they cried as they danced. Elemgil or his relations, or anybody, would pay the singers and all the money was put in a pile near the singers; it was divided between the singers and the muluwin the next morning. When some other people wanted to dance, the first dancers quit, and the others would dance, all night, until daylight. If some of the women didn't want to dance, the muluwin would go over to them and pay them to dance. The muluwin had black stripes painted down their faces; the women had red dirt daubed on theirs.

"Grown people and children watched the dancing; the messenger tended the fire. Elemgil
[525] looked on every night for a little while, then he'd lie down and go to sleep. Some people would be playing handgame, too; men and women would play; the Monilabal women played handgame a lot.

● [526] "In the daytime they'd play dice-and hand-games and the hoop-and-pole game; maybe doctors or persons with power would shoot each other (see section on Shamanism).

"They kept up the dancing for 5 nights; on Sunday Elemgil made a tule image and they burned it, before noon."

788 Describing another ceremony, held by a woman
173 for husband who was a dancer, SM said: "The people
535 danced for 6 nights; on the 7th night some men dug
765 a round hole, put in lots of wood and made a big
768 fire. They took the dead man's clothes, and feathers, and made an image (a·na·wišt) of rags (formerly tules), with feathers on the head, and a feather skirt on it; they put this doll on a long stick, and when they were ready they called to the people to come see it, and lots of people went over. Then the people lined up; 2 men at the head of the line carried the doll, and 3 men coming behind them carried baskets on top of short sticks; other men carried a feather wand (tu·pïl) and bands of yellowhammer quills, fastened to the ends of sticks, and the dead man's belongings. The women lined up behind the men; the widow was in the rear, and threw lots of beads up into the air; boys and girls picked up the beads and kept them. The procession marched around the fire clockwise 3 times; everybody was wailing; then they threw the doll, the baskets, everything, on the fire. When everything was burnt they filled up the hole with dirt, as though they were burying a dead person. After the burning everyone went home."

765 No particular person carried the image, feather
788

3: Voegelin E-5 (1931-1933) 1935
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69. Then we went in the home of Peterson to cut posts. 70. There we made camp at the bottom of the mountain. 71. Then that next day my father cut juniper posts. 72. Then I used to make bread at noon and also in the evening. 73. When he arrives in the evening, he is eating that bread and also rabbit. 74. We cut many (posts). 75. We win a unit of money (ten cents) for one post. 76. Then I carry the posts on my own back. 77. I piled (them) there on the level place. 78. He (father) stayed there all summer in order to cut (posts). 79. Then in the evening I went to get water. 80. The water is there far away. 81. When it got dark already, then I came back, fetching water from there to here. 82. Then I got lost, coming back. 83. I took the downward way. 84. From there I got lost; there I yelled; then nobody (answered). 85. Then I cried. 86. Then I ran; I am dangling my own pail when crossing (the canyon). 87. Then my father talked there. 88. "Where are you going?" 89. "I got lost," I am saying, "the water which I got ran out." 90. "Come," (father) is saying, "let's go fetch water," he is saying. 91. From there we came back in order to fetch water from there toward our own camp. 92. We stayed there all summer. 93. Then we finished. 94. Then we came back in our own house. 95. Then when winter comes, we go back again in order to go and cut firewood. 96. Then we went away from everything. 97. Then there we cut (wood) all winter. 98. (There is) only much juniper firewood. 99. We finished there. 100. Then we came back toward our own house. 101. Then we arrived in our own house. 102. Then we are just living. 103. (There is) no work.

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[465]
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104. Then we used to play. 105. We are playing tag in the bull-pine trees; we are climbing (the trees); we are chasing each other. 106. Then we make one boy "it." 107. And we are not playing on the ground (but) in the bull-pine trees. 108. That one (who is "it") chases us. 109. Then to catch us he touches someone. 110. Then that one stays "it" next. 111. Then we are running away up (in the trees). 112. We are jumping in different places in the branches of the bull-pine tree. 113. Then some are falling down (and) are running away from the branches of the bull pines. 114. Some are hanging on the branches of the bull pines. 115. We are playing during the day.

539 X
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526 ●
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116. And then again we are playing different games after that. 117. We are playing quoits; with the shoots of the bull pine, we are making the quoit; with it we play quoits. 118. Then we are cutting sticks; having finished making the quoit. 119. We are fixing the target. 120. We are shooting (pitching) at that with the quoit; whoever is shooting close, he wins. 121. Five or six boys gamble with those quoits. 122. Some (are) proficient. 123. Then one is shooting first. 124. Each one (has) three quoits. 125. Then one is shooting first at that target. 126. Then he is shooting close. 127. Then next another one is shooting. 128. Then he is shooting on top of that quoit. 129. Then from there again another one is shooting. 130. Then he throws that quoit this way. 131. From there again another one is shooting. 132. Then he pushes aside those (which had been placed by the other boys). 133. Then there he is holding that target (i.e., he is closest to it); he is winning. 134. We are playing during the day.

135. Then, when we want to practice shooting at a target, we are going and gathering canes. 136. We are making many canes into arrows. 137. We are making arrows well. 138. We are putting feathers on them. 139. Then, having finished (the arrows), we are making the target. 140. We are tying the brush (for a target). 141. We are practicing shooting at that. 142. Then whoever is hitting it, then that hitter is hiding that target (which he hit) under the ground. 143. Then, "Shoot," (one of the boys) is saying to you. 144. Then you are shooting (at the target now concealed in the ground). 145. Right there you are leaving your own arrow (having shot it in the ground at the concealed arrow). 146. Then the one who hides it (target) is shooting next. 147. Then he is hitting that target because he knows his own hiding place (better than the other who only knows the general spot in which he placed the target). 148. Then he pulls out that (hidden target) with his own arrow (which is firmly shot into the concealed target). 149. Then from there again he hides for him (another player) that one, that target under the ground. 150. "Now shoot," he is saying, and he (the other player) is shooting. 151. "Leave your arrow right here," he is saying.

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152. Then that one, that one who hides it, is shooting next. 153. Then he is shooting that 539 X
target. 154. Then they are paying him one arrow. 155. Then some are going back to their 159
own houses without their own arrows, when losing. 526

156. Then from there again we are playing another game—red clay. 157. We are making 539 X
dolls, we are building everything, coyotes and also bears, wolves, and also people; we are
doing everything all the time. 158. When making that red clay into dolls, we then put that 159
already made doll in the heat. 159. Then from there when drying, it is getting hard. 160. It 524
lasts a long time. 857

161. Then from there we are playing another game again, the hide game. 162. Then we 539 X
are putting one boy (to be "it"). 163. We are tying his eyes with a rag. 164. Then he is
seeing nothing. 165. Then from there, having finished tying him, we are all hiding. 166. 159
Then he is looking for us. 167. "Where are you?" he is saying. 168. "This way," we are 526
saying. 169. Then he is coming running. 170. Then some are coming in his tracks. 171. Then 857
he takes a jump backward. 172. Then he is grabbing one (boy). 173. Then that one does
the same next.

174. Then we never play again. 175. Then we used to hunt deer all the time, it being 539 X
summer. 176. Then, also, we are going camping. 177. From there we used to hunt deer.
178. And also from there we are going fishing in the north fork. 179. We are catching many 159
fish, trout, and also bullheads. 180. Then we are making "jerky"; we are drying (the fish). 224
181. Then, also, from there again, we are going fishing the next day. 182. Then also we are [251]
again making those (fish) into "jerky." 183. And also we are again hunting deer. 184. We 226
are hunting every day. 185. Then after staying there five days, we are coming back from
there, we are coming toward our own home. 186. Then also, upon arriving, we are working [464]
again when we find those jobs (on the ranches of white men).

187. Then also, from there again, in another summer, we are going to gather pine nuts. 539 X
188. We are all going and gathering, my mother, too (she did not go on the previous hunt-
ing and fishing trip)—we all, and also again many different people not our relatives (but) 159
different people. 189. (There are) many people. 190. Then they fix blackened pine nuts in 222
the evening. 191. Then we used to kill deer. 192. Then we are staying there all summer 857
gathering pine nuts. 193. We are gathering one sack every day. 194. And also we are roasting
the raw ones; we are gathering (them) when they fall down. 195. We used to gather (them)
every day. 196. From there we are coming back, the pine nuts being already exhausted.
197. Then we are packing the pine nuts. 198. All the many pine nuts were packed by us,
perhaps twenty sacks. 199. Then when all are coming back toward their own homes, we
are packing (the pine nuts). 200. It being winter, we used to eat that, blackened pine nuts, [262]
and also rabbit with acorn gravy, and also everything (else), deer, fish, everything, we
used to eat. 201. (There are) many acorns; we used to gather those too. 202. It being
autumn already when they are falling, we are going and gathering the acorns. 203. Then
already many are falling. 204. Then we are shelling those acorns. 205. Then our mother is [252]
drying (them). 206. Then when they are drying, she is going to pound (them) in the pit
mortar. 207. Then, having finished pounding that, she is leaching it in the leaching place
(a hole in sand on the edge of a stream). 208. Then, when going to leach it, she is irrigat-
ing it until noon. 209. Then from there she is gathering that up. 210. Then she is stirring
that in the clay pot. 211. Then she is bringing that toward the house. 212. We are eating
that for some time without bread. 213. We are eating acorn gravy nearly all winter.

214. Then from there my father made a fiesta. 215. First he called the Yokuts. 216. "I 539 X
shall make a fiesta," he is saying, "and all of you come in future," he is saying, "on that
day," he is saying; "then we will enter upon it together when I make (fiesta)," he is 159
saying; "pretty soon in five days we will make fiesta," he is saying. 217. Then from there 527
they all arrived there on the day. 218. They all entered upon it together. 219. Then the [225]
clown is saying "Pretty soon we shall gamble," he is saying, "and also the hand-game 224
(will be played)," he is saying. 220. "Good," the people are saying. 221. Then they
gambled that night. 222. For two or three nights they gambled. 223. Then the clown